The SECOND PART of the Character of a Good Man.

NEITHER WHIG nor TORY.

HE is one who endeavours to imitate those great and wise Philosophers (as well as Christians) who did not exactly adhere to any one Sect, but prudently chose out of them all that was agreeable to *Truth and Reason*, and rejected the contrary, though maintained by *Socrates* himself, thereby approving of that only *which was most excellent.*

One that hath a great Reverence for the Authority of the Church, yet doth not believe *this* meerly because such a Father affirms it, nor disbelieve *that* meerly because such a School-man denies it, but makes the Holy Oracles the Test of Truth. Where the Scripture is silent, the Church is his Text; but where the Scripture speaks, she is but his Comment.

One that thinks the best way to resolve *Pilat*'s Question, *viz. What is Truth?* is to observe what those things are, wherein all sober, wise, and good Men are agreed; and those very things, if believed and practised, are sufficient for Salvation; supposing a mutual Condescention in those things wherein they differ.

One that avoids all modern, exasperating names of Distinction, and is very tender of charging Men's Doctrines with such odious Consequences which they never intended, and makes a very charitable Construction of other Mens Words and Actions, and never quarrels with them because they use different Vestures, Gestures, and Modes of Expressions.

One that's always very cautious of running into Extreams, and in things of a controversal Nature, inclines to believe the Moderators to be the wisest Men, distinguishing between those things in Religion, which are immutably fixed, and unalterable, and those things which admit of Variation, being left to the determination of humane Prudence.

One that hath found by Experience, that the best way to propagate the Religion of our Blessed Saviour, is by Love and Sweetness, rather than by Rage and Violence, as knowing that the Laws of Christianity, cannot be written in the Hearts of Men with the points of Swords; neither can their Understandings be illuminated with flaming Fagots, the Syllogism of the Rack not being so perswasive as pure dint of Reason.

One who doth not expect to make Atonement for his moral Defects by Modes of Devotion, nor to recompence for vitious Practices by Forms of Godliness; as if the Majesty of Heaven could be rendred placable by passionate Contests for indifferent things, or by endless Disputes for particular Perswasions: for without doubt scandalous Christians, whether they cry up the Publick Church, or the Private Chappel, will both be found too light, when weighed in the Ballance of the Sanctuary.

One that is so great a Friend to Peace, that for the sake of it, he thinks it his Duty to obey his Superiours as far as he can; and yet hath so great a Zeal for Truth, that he had rather expose himself to a Den of Lyons, than fall down to worship a Golden Image.

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One that's very tender of other Men's Reputation as well as of his own; and therefore never makes the Infirmities and Errors of other Men the Subject of publick Entertainment, chusing rather to discourse of Things than of Persons; and electing such Subjects as tend to promote the Practice of Vertue, the Preservation of Health, or the Advancement of Trade, and avoiding such Discourse as renders Conversation troublesome by kindling Heats.

One that entertains his private Opinions with great Modesty and Reservation, and is never positive in doubtful Matters, nor tenacious of his own Sentiments, as if he had monopolized the infallible Chair; nor doth he think any thing true, meerly because he once thought it so, but is ready to change his Opinion when better Informations lead him to it, and thinks he doth not undervalue his Judgment by so doing.

One that can hold Communion with any true Church, who receives the *truly Antient, Catholick and Apostolick Faith*, and requires no Conditions which to him appear sinful, and is greatly afraid of an Unreasonable Separation from a Legal Establishment, because perhaps every thing is not exactly according to his Mind; yet thinks it his Duty to exercise Christian Charity towards his peaceable Dissenting Brethren as well Domestick as Forreign.

One that heartily endeavours to prolong the Life of his *Soveraign*, by rendering his Government easy and pleasant, so far as his chearful Obedience to his good Laws can contribute thereunto, and looks upon it as Treason against the King of Heaven, to rebel against his Vice-Gerent, protects against that Antichristian Practice of trampling upon the Crowns of Princes.

One that hath Purity of Intention in all his Opinions, as well as Integrity in all his Actions; looks upon those to be the best Principles, which regulate Men's Practices, and those to be the best Men, who live the best Lives; and in all Doctrines attributes all that's good to God, and all that's evil to Man.

He is one, that if he inclines to the Predestinarian Doctrines, it is because he believes free Grace best celebrated by supposing it so irresistible, that to whomsoever it is intended, he will certainly be happy; or if he suspects those Doctrines, it is because he judges Divine Goodness most magnified by believing it so universal, that it will make every one happy, if it be not his own fault.

One that can observe many things eagerly disputed by well-meaning Men, when the matter of Difference is more in Words than things, and it may be; either Proposition may be received, and yet very consistent with Truth and Goodness, both Parties agreeing in this, that the surest way to arrive at *the Saints everlasting Rest*, is to believe and practise the *whole Duty of Man*.

In a word, He is one that heartily wishes, that all Men would do their Duty, and use all lawful Expedients to terminate our unhappy Differences.

In order to which —— *That the Prince of Peace would inspire continually the Universal Church, and every Member of it, with the Spirit of Truth, Unity, and Concord, that so all who confess his holy Name, may agree in the Truth of his holy Word, and may live in Unity and Brotherly Love*, is the daily Prayer of all Good Men.

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